How

To reach Men
To hold Men
To teach Men
It has been done

MARSHALL A. HUDSON

Central BAPTIST
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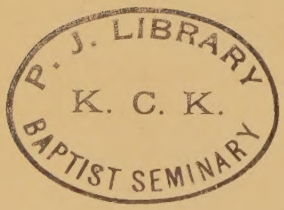

THE "HOW" BOOK

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HOW TO REACH MEN, TO HOLD MEN, TO TEACH MEN, TO WIN MEN, IT HAS BEEN DONE

A Book about Successful Adult Bible Classes

By

Marshall A. Hudson

Founder and President of the World's Baraca Bible Class Union; Secretary of the Adult Bible Class Committee, International Sunday School Association

Mens Class
Religious Educ
Sunday Schoo
Title

The Sunday School Times Company
Philadelphia

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By Marshall A. Hudson

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To My Wife

Whose prayers and sympathy have been such a stimulus and encouragement to me in my life work for men, and to whom I owe my success

3233

THE MAN WHO WANTS A MILLION

An Introduction, by Charles Gallaudet Trumbull

(Because there are facts connected with the life and work of the author of this book which he could not tell about himself, and which it has been my privilege to gather, I have asked his permission to introduce him to the readers of this book by publishing this personal sketch. Mr. Hudson's life is so remarkable that the Christian world ought to know about it. The glimpse of it here given is only a hint of the life as a whole; but it is hoped that it will deepen the reader's interest in the man, and make some readier to extend the work to which Mr. Hudson is devoting his life.—C. G. T.)

TWENTY-FIVE years ago a young man of thirty-three was addressing his first public meeting on the subject of religion. He had been just four weeks a Christian. Because he was well-known commercially, the Y. M. C. A. hall where he was to speak was crowded with merchants and clerks. Telling with enthusiasm of his new-found Saviour, the young convert said that Christian people ought to speak of Christ to others oftener than they do, and seek to win men individually to Christ.

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"If you know a man whom God tells you to speak to, and to whom you feel you can't go yourself," said he, "send some one else after him. I did that very thing last week."

This was in Syracuse. In the audience sat George G. Truair, then and for many years afterward editor of the Syracuse Evening Journal. As the speaker reached this point, Mr. Truair rose suddenly to his feet and called out: "Mr. Hudson, you are young in the Christian life yet, and I want to ask you a question. Did the man you sent to the other man, to whom God had told you to go and speak, bring him to Christ?"

"No; he was not ready," was the answer.

"*He never will be ready*," came the quick retort from the man on the floor, "and he never will be a Christian, *until you go yourself and ask him to come.* If God had wanted some one else to speak to that man, God would have spoken to some one else instead of to you. Now," continued the editor, turning and facing the audience of men, attentive and

curious at the unexpected turn that things had taken, "how many of you will promise to pray for Mr. Hudson at ten o'clock to-morrow morning while he goes himself and wins that man to Christ?"

An army of men raised their hands, and the young convert was squarely in for it. Ten o'clock the next morning came all too soon. He passed and repassed the door of the business building where his friend worked, before he could screw up courage enough to enter. Then he marched in. His man, a bookbinder working over a ledger in the far corner of the room, had evidently seen him coming, for he greeted the visitor by name as he came alongside, without looking up from his work.

"I've come on a queer errand," said Hudson awkwardly. "I have been a Christian, you know, only a few weeks; it is a hard thing for me to come and talk with you about this, but it means so much to me that I want to know if you will not make the decision this morning and give your heart to Christ."

He stopped. There was no answer; the

man went on at his work, still without looking up. The young soul-winner waited; no answer. Then he laid his hand upon the shoulder of the man he had come to win, and began again: "You and I have been old friends for so long that I believe I can help you and you can help me in the Christian life, and I want you to say to me that you will make the decision." Still no reply; but now, as Hudson waited with his hand on his friend's arm, he bore down hard and lovingly on that arm. Then he saw, on the ledger that was before them, big tear-drops falling; and he knew that he had his man. After a moment more the bookbinder's hand was thrust out and gripped his caller's, as he said, "Hudson, there's my hand on it. I'm a Christian from this time on. Don't say any more here; this place is full of men and boys, and there'll be a scene if you do. But I'll meet you at prayer-meeting this week." He did so; and he's been going to prayer-meeting ever since.

The young convert had learned that it is better to go yourself than to send some one

else. He went back to his place of business walking on air. He had won his first man to Christ. He had never known such lightness of heart or joy of living before. He could sell goods now as he never had sold them before. He could meet any notes and promises of payment under the sun. He could do anything.

Then he got to thinking about a little unsigned pledge in his Bible that had been given to him three weeks earlier by evangelist Charles H. Yatman, under whom he had been studying the Bible. It was a pledge to win ten men to Christ. He had never dared to sign it. "If it makes me as happy as this to win one man," he asked himself, "what would it be like to win ten men! I'll ask God to give me the other nine, and I'll sign that pledge." He drew the curtains of his office, took the pledge from his Bible,—which he had with him,—signed it, and dropping on his knees asked God for the strength and the power to honor Him in its keeping.

Of course God answered that prayer. A

swearing cartman whom the young crockery-merchant employed was his second convert. He did not come easily; it was a discouraging case at first; but the time came when they kneeled together behind a crockery crate and prayed to God to put "prayer instead of swear" into the cartman's mouth. And that prayer was answered, and a little later the cartman who for years had been buying carriages for the saloon-keepers drove up to the crockery store with his happy wife and children in a carriage of his own, praising God for the transformation. And a "chance" customer in the store who overheard the cartman's joyful testimony that night was won to Christ by the testimony.

After a few months the crockery merchant added a zero to the one that he had written on his pledge the day that he had signed it, and completed his ten. He is still adding zeros to that number. He advises it as a good kind of record for any one to enter upon and keep up through life.

At thirty-one Mr. Hudson had opened his

first store, after seventeen years of learning the business in the largest crockery store in Syracuse. He had been offered a partnership in the established business, but he preferred to branch out for himself. In three years' time, the first year after his conversion, he was carrying a stock of his own worth $16,000. He pushed steadily ahead, and opened another store, in Cortland; then another, in Auburn. All three prospered, and they made an increasing tax upon his time and strength. The vow was made that when his capital reached a certain point all above that amount would be spent directly for God. The mark was reached, and a missionary in India was supported.

Mr. Hudson had thrown himself wholeheartedly into the Christian Endeavor work of his church and state, and found this a good channel for his energies and organizing ability. But his touch with men, and his success in leading men to Christ, made him long to do something to bring more men into vital relation with Jesus Christ, and into an inti-

mate knowledge and systematic study of the Bible. He looked around him to see whether the Sunday-school was meeting this need. His city numbered 100,000 people; there was not in it, in a single Sunday-school, a Men's Bible Class numbering as many as ten members. Yet he was told that there were in that city 16,000 young men, of whom not more than five per-cent went to church, and still less to Sunday-school. His own Sunday-school had no men's class, and no men in sight for one.

Something was wrong. But that something could be set right, and the opportunity in this vast field was a fascinating one for a business man who knew men, who knew the Saviour, and who knew the possibilities of system and organization.

Business cares, with three flourishing stores, were pressing, so others were solicited to take up the Bible Class work. That move failed, just as it had failed with his first convert, the bookbinder. Hudson was thrown back on the necessity of doing something himself.

The home church was being decorated just then, and the entire Sunday-school was obliged to meet as one class in a rear room. Hudson noticed a few young men waiting outside to walk home, after school, with their girls. He did not want to ask them to join the rest of the school in the single room available, so he invited them to crawl in under the rafters of the partially finished church and find a place for the Bible Class that he asked them to form with him. They were ready for a novelty like that, and did so, sitting on the back of a seat while their teacher faced them, standing on a front seat. There under the scaffolding, amid dirt and plaster, he taught his first men's class, asking for a prayer in order to secure quiet, and then telling and applying the lesson story in simple language.

They stayed by their teacher, these young fellows, and for several Sundays met "roosting," as they said, on the backs of the pews. But business was so pressing that he did not see how he could organize and push the class as it deserved. Yet the opportunities for reach-

ing men kept opening before him, and the church's neglect was so painfully apparent that he could not endure it, and kept looking for a man to lead and organize his class. What an outlook for a live business man! Had these been 16,000 prospective customers, instead of 16,000 men to reach for Christ, he frankly admitted that not a stone would have been left unturned to get them. He would at once have planned a campaign to bring them to his store. As for these 16,000 prospective church members, no one but the Devil would be in competition with him to secure them for his church and Bible Class. Yet the tug of business would not let up; it was all the other way. "It takes prayer and sacrifice for a business man to give himself to the Lord's work," says Mr. Hudson to-day as he reviews the old struggle; "a man would always rather give his money, which often is no sacrifice, than to give himself. But God wants *men*, not merely their money, in his work. If he gets the men, he will get their money too. Happy is the man who surrenders when God calls."

He finally gave in, and set himself to finding out the real needs of the eighteen young men whom he had gathered together. The secret of successful work for men now is so widely known that it is hard to realize that it was ever overlooked. It is this: stop doing for them, and get them to do for others. Hudson threw the responsibility for all the activities of the class upon the members of the class. They organized thoroughly. He insisted that the class must still remain a Bible class, and that nothing but the Bible should be taught each Sunday. To this his men heartily agreed, provided they were allowed to study the Word as men, and not as infants. How they organized, and what they did, is told, in the pages of this "How" book, by Mr. Hudson himself.

In six months the crockery merchant's class of eighteen had grown to 108. It was taking a lot of his time,—more than he ever intended. Finally he said to himself that he believed he would actually have to let one of his stores go,—or his class, and he couldn't drop that.

So he closed out a store, and, said he, "I'm doing a great thing for the Lord."

With only two stores to manage, affairs in the class took a boom, and the whole church was feeling the result. Steadily the men were being won to Christ and added to the membership of the church. The gain was so marked that Mr. Hudson decided that what worked well once would work well twice, and he closed out another of his stores, deciding that, after all, one flourishing store was all that he needed if thereby he could have more time for the Lord's work. The results justified the decision, and he was increasingly happy.

There were 270 members in his church when Mr. Hudson gathered his young men together under the rafters of the half-finished building that eventful Sunday noon. In the seventeen years that have passed, 352 men have been won to Christ in that class alone, and through that class and the Philathea, the young women's class, more than 500 have been added to the membership of the church, which now numbers 1151. The in-

fluence of the work spread, of course, to the other churches in Syracuse and beyond, and twelve years ago the ninety classes that flourished in New York state and thereabouts got together and talked about forming a state organization. "No," said Hudson; "let us have no new state organizations to cumber the already existing Sunday-school and church machinery; but if you'll make it a national organization, I'll consent to go in for it with you." This was done, and Mr. Hudson, of course, was made the national president. Then the pressure of the Bible Class work grew so heavy that he came home to his wife one day and said, "It's a question with me whether I can keep my store going any longer."

"Well," answered his wife, "I knew you'd come to it."

"You see," says Mr. Hudson as he tells of it smilingly to-day, "the thing had become a larger business than my own business." That's a way the King's Business has. "I'll throw up my business," said the merchant,

"and get a million men." So in 1905 his third and last store went; and the successful crockery merchant pledged himself and his personal fortune to the winning of men to the Saviour and to the study of the Bible in and through the Sunday-school.

During all these years the news of Baraca work and Baraca methods had been moving on fast, from state to state, and the inquiries kept pouring in on Mr. Hudson as to how to start and conduct classes. His home in Syracuse became such a Mecca for visitors that finally, in order to do the work that he felt he must do for the world-wide spread of the movement, he moved a mile out from the city, and to-day his home is a center of influence, equaled, in reach and potentiality for the Kingdom, by few private residences in the world.

He has brought 300,000 men into the Sunday-school for organized effort and systematic Bible study. His wife is his private secretary and handles a hundred or more letters daily in her mail. His oldest daughter, May,

is president of the World-Wide Philathea Union of 150,000 women. The youngest daughter, Harriet, has become an expert stenographer and typewriter to take care of the clerical work; and the second daughter, Eva, is an assistant. The son, a business man, is a Sunday-school superintendent, and may make that his life-work. In 1907 Mr. Hudson traveled in twenty-eight states, visiting and speaking for 25,000 miles. He spoke every night during the trip but Saturday nights, and on Sundays sometimes six and eight times.

The marvelous spread of the work is still accomplished largely by individual effort, as it was in the beginning. On the steps of the Hotel du Parc, in Jerusalem, for example, in the spring of 1904, Mr. Hudson was stopped by a stranger who pointed to the Baraca pin on his coat and said, "Halloa, what right have you got to wear that pin?"

"I guess I have a fairly good right," answered Mr. Hudson with a smile, "but what right have you to yours?"

"I'm a Baraca man from California," was the answer, "and my name's ———. What is your name?"

"Hudson, of Syracuse," modestly answered the founder and national president; and then the California challenger "caught on," and his delight knew no bounds. "Now tell me all about it," he said, as he begged Mr. Hudson to give him points for which he had been hungering in the conduct of the work. Mr. Hudson was only too glad to do so, and incidentally he told the man that he wished California had more Baraca classes. Well, the upshot of it was that the Californian, who was a business man on a trip around the world with his mother, and who had already been in Egypt, got so absorbingly interested in all that he could learn from the Baraca founder that he took passage on the Grosser Kurfürst from Jaffa to Alexandria just to be with Mr. Hudson a day or two longer, returning from Egypt again as soon as they landed. The Californian went back to the Golden State to spread the news of what he had learned; and

to-day, as a result of his efforts, California has more Baraca classes than any other state in the Union except New York.

You will not often meet one who more remarkably illustrates God's willingness and power to use for miraculous results any one who really surrenders to Him and places all —property, strength, person, and family—at His disposal for the advancement of the Kingdom in the service of one's fellow-men. Marshall A. Hudson has no remarkable powers. But he has made a remarkably complete consecration of all that he has—call it little or much—to God, and that fact has put him in possession of power not his own, power that is more than remarkable—the supernatural power of the Father, the Son, and the Spirit.

It is not difficult to trace the reason for God's signal blessing of Hudson's work. The reason is that soul-winning, and training for service in soul-winning, are the only objectives that he ever allows to have prominence

in his work. Organization is nothing but a bit of harness for pulling the load; wisely recognized as a very necessary part of the equipment, but also wisely recognized as only a means to the great ends upon which he insists. No drones in life are tolerated. He saves life by putting men to work. And men instinctively turn to him in trouble.

A recent incident of his life is characteristic of his power with men, and of his ability to see into the heart of their troubles and help them. He was at his home one morning when he saw coming up the walk toward the house a man whom he thought he recognized, after years of absence. The man kept his right hand in his pocket, and greeted Hudson. "Do you remember me?" he asked, putting out his left hand for a shake.

"Yes, I remember you," said Mr. Hudson slowly. "You were converted in the First Methodist Church at a meeting about twenty years ago, and your name's ———."

"That's right," said the visitor. "I was a Christian for about five years, Mr. Hudson.

Then I drifted away. I've prospered in business, and I've got everything I want, health, and strength, and money; but I'm sicker of life than any man in Syracuse to-day, and I'm going to put an end to it all. You put five years of sunshine into my life, the only happiness I ever had, so I thought I'd just come out here to end things, for you're the last man I wanted to see before going." And his right hand stayed in his coat pocket.

Hudson knew, of course, that he had a revolver there. Looking quietly at the man, he said: "I know what's the matter with you, and I'm going to tell you; and then I'm going to give you a prescription that will cure you. But first give me that revolver you've got in your hand."

"No," said the man, and he kept his hand in his pocket. "But go ahead and tell me what you think."

"The trouble with you is," said Mr. Hudson, "that with everything in the world in your favor, your health, and your strength, and your prosperity, and nobody but yourself

to care for, you've never done a solitary thing for anybody else. I don't believe you've given a dollar of your money in the last ten years to help any fellow who was down. Of course you're sick of life! Who wouldn't be, living the worthless, wasted existence that you've lived! That's all that's the matter with you.

"Now, what you want to do is to go back to town and go to the Boys' Home. Get one of the boys there, promise to look after him, and take him home with you. Buy him a good suit of clothes, and get him started in a good school. Live with him all you can. Don't say you'll be a father to him, for you don't know how to be; you're not fit to be a father to any boy, after the life you've lived. Just say you'll be a big brother to him. Read the Bible to him, every day. Now give me your revolver, and take this Bible, and go back and do as I say."

"No, I won't give you the revolver," said the ex-would-be-suicide, sheepishly; "but I'll drop it in the creek on the way back, and I'll

take the Bible, and I'll try what you say. I guess you're right; I've never done anything for anybody. I'll try it."

A few weeks later Mr. Hudson, hurrying to catch a car in town, was hailed and stopped by the fellow, who had kept his word and whose right hand was now free for better things than fooling with a gun. "I've got the kid," he called out joyously, his face fairly shining. "I got him a room in my boarding-house,—it's more exciting than a hundred monkeys. It's a little expensive, but it's great. We're studying the Testament together every day."

And that is what Mr. Hudson means by "doing things." When a man can have a million of such fellows to his credit, as Hudson will if his life is spared, it will be no disgrace to die rich.

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HOW TO REACH MEN

How to Reach Men

MUCH has been said of the lack of men in the church and Sunday-school, although little has been done to interest and to hold them. Many young men graduate from our schools at the age of fifteen or sixteen years, much to the regret of those who have been their instructors in the primary and other departments. Right here we are led to exclaim, with the disappointed teachers and officers of the school, "What more could we have done for the young men!" and right here, also, lies a partial solution of this great problem. *We can do no more for the young men and women at this age than has been done, and they do not want us to do anything more for them.* At this period of their life they want to do something for some one else. It is the wise school that sees this before the scholars have left the school, seldom to return; so if we are to get new scholars into our schools we should first prevent those we have from graduating. The only way to do this is to find something that

each one can do, and, getting each at work, keep him at it.

Perhaps no better work could be found for these trained graduates from the younger departments than to put them at the head of an organized Bible class. An organized Bible class is a class with a constitution selected by the members, and with officers and committees of their own creating. These officers will be selected largely from those who have had experience in the lower grades, and are the scholars whom the Sunday-school has been graduating.

The first thing to do after organizing is to name the class and adopt a class pin or emblem. The Baraca Bible class for men took their name from 2 Chronicles 20 : 26, and it means "happy," or "blessed." Their aim is to make happy or bless every man who comes within their circle. The women's organization has a Greek name, "Philathea," meaning "lovers of truth."

Every class should have a class motto. The two classes mentioned have chosen for their

motto, "We do things," selecting as their text, "I can do all things through Christ which strengtheneth me." The platform of these classes, which now number over 300,000 members, is, "Young men at work for young men, all standing by the Bible and the Bible School," the Philathea class changing it to read, "Young women at work for young women, all standing by the Bible and the Bible School."

The Classroom

To get men or women in the Bible class it is absolutely necessary that men meet in one room and women in another. Mixed classes can never have the success that attends the class composed of men for men and women for women. And no class can be the success that it might be, unless a separate room is given it for its own use. It has been found that men will be attracted to the Bible class if they are allowed to have control of a room which they can call their own. They should

meet with the main school for the opening exercises, but the separate room should be their rallying-point during the lesson hour, and also for such meetings as they need during the week. Give them the entire control of the room; do not furnish it for them, but encourage them to furnish it as they feel their need.

This room should be under the charge of a room committee, of which the superintendent or pastor should be a member. This committee should regulate the hour for opening and closing the room, and pass upon all the printed matter, games, and other equipment brought to the room. Many of these rooms which have open house every night in the week, or even on one night, have a sign upon the wall which reads, "Evening prayers, 9.30 P. M." At the closing hour one of the room committee will read a few verses from the class Bible, which should always be ready on the Bible stand, and if any Christians are present ask one or more to lead in prayer, which is a sign to all that it is time to go. Many churches, in addition to the classroom, provide a gym-

nasium, or romp room, in which provision is made for basketball clubs, and physical culture classes for men and women. Some classes have a special grip or handshake, others a special sign of recognition, and all have organization, which in itself sets the class at work.

It has been demonstrated that any Bible class organizing and having officers to do the work of the class, instead of leaving the work to the teacher, will gain a hundred per cent at once. These constitutions and plans of work can be obtained from any state Sunday-school secretary, or of the Baraca and Philathea Supply Co., Syracuse, N. Y. The little pins and emblems can also be had for these classes. Organized Bible classes have a representation in the International Sunday School Association, and also a national organization,—the World-Wide Baraca and Philathea Bible Class Union,—which issues much literature, a national charter, and a monthly paper. The Baraca and Philathea also have an international convention each year. The growth of

these two classes has been phenomenal. They can be found in every state in the Union, in Canada, Australia, England and other foreign countries, and in every denomination. In the city of their birth one hundred and five classes are now enrolled in the Baraca and Philathea City Union, and over three thousand members sit down in one hundred and five groups, of all denominations, to study God's Word. In the first class, over three hundred young men have been converted. Last year, at the Eleventh Annual Convention of the World-Wide Baraca Union, held in the Wesley Memorial M. E. Church at Atlanta, Ga., it was reported that nearly seven thousand men have joined the churches in the past year.

How to Organize

As has been said, Bible classes do the most effective work when organized in classes for men and classes for women. As the nucleus for such a class, ask all the persons whom you

can interest to meet you for a social time and to discuss ways and means. These young people should be over sixteen years of age and as near the same age as possible, and great care should be exercised not to invite people who are not nearly of the same age. Literature should be distributed at the first meeting and a sentiment created for a large class. Literature can be had from the Baraca Supply Co., Syracuse, N. Y. Some one can be secured from a near-by organized class to present the advantages of organization in class work. After one or two meetings of those interested, an effort should be made to secure as large a charter membership as possible. It would be proper to set the limit for charter members at a high figure, so that all present should become interested.

A partial organization could be effected at this time by the selection of a temporary president, secretary, and treasurer. A temporary organization could be made a great enlisting force by having each one present pledged to bring into the class at least five persons who

do not attend Sunday-school. The understanding could be that when a certain number had been secured a banquet would be held, at which time a committee could report the constitution, and the election of new officers could take place. This banquet should be the best that can be provided, and the toasts after the banquet should be given by one or two of the best speakers that can be secured,—if possible obtain men outside the membership of your own church. At this time a contest for new members could be arranged, two captains choosing sides, each of which should strive to bring in the larger number of members during the next month, the winning side receiving some honor from the class. Another good plan is to divide the class into sections of ten, each ten being commanded by a captain. These sections should be selected from those who live in the same neighborhood. The captain will have charge of these ten, organizing his company, so he may know the reason if one is absent from the meeting of the class, and keeping his ten alert to the fact that they are

responsible for the attendance each Sunday of their section. Every three months the section captains are expected to report, and recognition made in some manner by the president and the class of the section having the best average attendance.

A hustlers' committee may be organized, which will look for new members outside of the regular church attendants. A little invitation card can be printed, with a design of the class emblem and an invitation to attend the sessions of the class during the Sunday-school hour. If a stranger comes into the town one of their number should call upon him the day that he begins his work, and one each day after for a week. The following Sunday the committee should report, the teacher allowing five minutes of his time for such reports. How these reports come in is well illustrated by the following report, which was recently made in a Baraca Bible class at Raleigh, N. C. The chairman of the hustlers' committee (by invitation of the president of the class), rose, and coming before the class said he wished to give

a report of the hustlers' committee for the past week. He said, "Mr. George Jones went to work Monday morning for the Raleigh Hardware Company. Being a stranger in town, our hustlers began to hustle for him the first day. Who saw Mr. Jones on Monday?"

A young man arose and said, "I called on Mr. Jones Monday, presenting our class card of invitation, for which he thanked me."

"Tuesday?"

Another man arose and said, "I called on him Tuesday, presented our card, and he said he was much obliged."

"Wednesday?"

"I called on Mr. Jones Wednesday. He said that two other men had called upon him this week, and he thought we were a live class."

"Thursday?"

"I called upon Mr. Jones Thursday. He said three men had called on him this week and he thought we must be a great class and he would be here to-day."

"Friday?"

"Mr. Jones was very much surprised when

I called on him Friday, and said he would certainly be here to-day, and he was very much pleased at the number of invitations he had received."

"Saturday?"

"I called Saturday, and Mr. Jones said that he would either have to come to this class on Sunday or move out of town."

"Well, who went to see Mr. Jones to-day?"

"I called upon Mr. Jones this morning and found him in bed, but I waited until he had his breakfast and dressed, and here he is," said a man, as he reached down and lifted the stranger to his feet.

This is only an example of what has been done and is being done in hundreds of Bible classes for men and women throughout the land. It is related that one man was called upon fifty-six times and that on the fifty-seventh time he accepted the invitation, came to the class and joined it, and to-day is one of the pillars of the church. In many classes a little attendance slip is given each member or visitor as he enters the room at the lesson hour

on Sunday. This is taken up by the secretary, who enters both members and visitors upon the class ledger. These attendance slips are made to register the attendance, whether the members attended church, and whether they have their

Class Ledger

JANUARY

	1		2		3		4	
M. A. Hudson 130 Seneca	1	2		2				
	3	4	3	4				

1 Means present.
2 At church Sunday morning.
3 At church Sunday evening.
4 Had Bible.
1–2–3–4 Perfect record.

Bible. The ledger has a place also for visitors, with their street and number. The secretary enters upon a large ledger the following: after each name, under the proper date, 1 for attendance at Sunday-school; 2 for attendance at morning service; 3 for attendance at evening service; and 4 for bringing Bible. The mem-

BARACA BIBLE CLASS

...MEMBERS...

Name .....

Address.....

ATTENDED CHURCH

Sunday morning.....

Sunday evening.....

Have Bible with me .....

...VISITORS...

(We are glad to have you with us.)

Name .....

Address.....

Are you a member of any class ?.....

If you are not a member of any other class and would like to join us, fill out the upper half of this sheet.

Baraca Supply Co., Syracuse, N. Y.

ber having all four numbers after his name is entitled to special mention in the secretary's report at the close of the class hour, because he has a perfect record. The names under "Visitors" are placed upon a separate list in the class ledger with merely the figure 1, to show attendance.

This list, together with the names of other "may be" members, is called the class mailing list, and invitations to class socials and other social events are sent from this list. The list should be as large as possible, as it forms a basis for future members. After the lesson hour all visitors' cards are given to the teacher of the class, who writes a cordial letter inviting the visitor to the class next Sunday and assuring him of a hearty welcome. This letter is mailed so that the young man will receive it early Monday, and on Monday evening two members of the membership committee should call at his door, leaving him another card of invitation, saying that they were glad to see him in the class the Sunday before, and asking him to come to any special meetings of

the class during the week and to the class next Sunday. It will be found an easy matter to attract a large number to a Baraca Bible class for men, or a Philathea class for women, or an adult Bible class by using these businesslike methods. Many churches have been aroused by the formation of these classes and some which were barely keeping up an existence have been transformed into beehives of Christian work. The 2700 Baraca and 1800 Philathea classes in the United States have proved a power in as many churches, showing that by a few tactful methods these Bible classes can reach a large membership, and that they are among the most important branches of work in the church. Of course, attracting a large number to a Bible class is not the main object of the class, but a large number of men and women can be reached for church membership, if they are in these classes. After the classes are formed and the membership has grown to large proportions it will be found necessary to "keep them at work," or the membership will soon fall off.

HOW TO KEEP MEN IN BIBLE STUDY

How to Keep Men in Bible Study

THE motto of the three hundred thousand members of the World-Wide Baraca Union is, "We do things." In this motto and platform lies the best solution of this important problem. Keeping the men doing things, and at work for men, and getting on fire for God by the study of his Word, is the best solution of keeping them in the Bible class. It shows the necessity of activity for each member if we aim to sustain a large and successful Bible class. It has been found that men will not be interested and do active work in a large Bible class with any degree of enthusiasm unless they are allowed a separate classroom in which they can be taught. It is also found best to give this room into the control of the class organization. It has been found that classes having such a room and being held responsible for its maintenance and activities are the most prosperous. This room they will soon make so attractive that it will become a magnet to draw in their companions to the

class. Such a room should be well carpeted, with curtains, easy and rocking chairs, polished tables, roller-top desks, and pictures upon the wall. Some classes have pictures of their teacher and group pictures of the class, with maps and a blackboard. The following mottoes have been found very helpful in many classes: our national platform, "Young men at work for young men, all standing by the Bible and the Bible School"; our national motto, "We do things—I can do all things through Christ which strengtheneth me"; "What kind of a class would this class be, if every member was just like me?" "You are a stranger here only once"; "Others." These cards have been printed by the Baraca Supply Company and are used in thousands of Baraca classes.

Some classes have a Bible stand with a class Bible, while other classes have Bibles for every one present. This room should be under the care of a room committee, one of the members of which should be from the Sunday-school Board, Teachers' Association, or other body

which has supervision over the Sunday-school work. With this first requisite for keeping men at work for men should be added, "Organization." No equipment can take the place of organization and make a success of the class. The class should be organized with a constitution of its own formation and officers elected by the class. Only after organization and election have taken place is the class equipped for a successful work. To these must be added at once an active business system. Men are accustomed during the week, whether employed in office, store, or shops, to a business system. If on Sunday they are not met with this same life they are not interested, and will soon lose respect for the class that fails to provide it. The officers elected expect to do the work the class has elected them to perform. The president should always preside, both at business meetings and also at the Sunday lesson hour. The secretary should keep the minutes of the business-meeting and also the attendance of the class at the church services as well as the Sunday-school, reporting ab-

sentees to the membership committee, and the visitors and their addresses to the teacher, who should write or cause to be written a kind letter thanking the visitors for their attendance and inviting them to come again. The secretary should give all the notices in the class, and the treasurer should handle all the funds. The president and all the officers and teacher should form the class cabinet, before which all plans and resolutions should be brought before discussion by the class. Such a class would be likely to do business at each meeting that would call every member into activity. Especially on Sunday should businesslike procedure mark the class activities and teaching, but no business should be done on Sunday. A glimpse of an active Bible class perhaps would best illustrate this:

We are in a room fitted with all the comforts of a parlor,—pictures on the walls, easy chairs, maps, and a blackboard, upon which is displayed these words, "Next Sunday, the last day in the year, is our Decision Day ; pray for it." Under that is the record of the attend-

ance contest with the Philathea Bible class, and upon the wall back of the president's table, where all can see it, is the platform of the National Union, "Young men at work for young men, all standing by the Bible and the Bible School." The room says, "Welcome" in its very cheerfulness. The class files in from the opening exercises of the main school and is called to order by the president, who says, "Good morning, gentlemen," and "Good morning, Mr. President" is the quick response of the class. Prayer is offered by one of the members, the class standing, and closing with the Lord's Prayer in concert. The attendance slips are passed, signed, and collected by the secretary while the treasurer is taking the offering. The president inquires if there are any sick, in trouble, or in need of work, and the secretary is directed to give the notices for the week. The president then gives the teacher one-half hour for the lesson, which is closed by prayer.

There are many ways in which this lesson can be taught, but it has been found best in

men's Bible classes to use the members of the class as much as possible. Some one is asked to tell the story of the connection between the last lesson and the present one, another tells the story of the lesson in his own words or reads the lesson from a Twentieth Century New Testament, the class following with their Bibles. Right here the teacher can ask for hard questions on the lesson, and ask a few questions from those who have prepared during the week, the teacher having written a week before to these men to be ready. The man who is ready gives the best verse, and another the best thought of the lesson. The wise teacher uses his class in this manner as much as possible, and closes with a practical application of the lesson to the life of every person in the room. The lessons have been interesting because men have been prepared and studied their part during the preceding week. After the teacher takes his seat, and he should not be allowed to occupy more than the thirty minutes allotted him, the president asks the secretary for the number present. As he re-

sponds, "One hundred and eight members present, eight visitors, and one new member, Mr. George Jones," the president asks Mr. Jones to rise and, requesting the man who sits next to him to give him a warm Baraca grip, says, "We are glad to have you join our class to-day, Mr. Jones, and we hope to do you a lot of good, and that you will be of great benefit to us."

The new member thus received knows for certain that he has joined something and becomes interested at once. In the old-fashioned Bible class, without organization, he could join the class every Sunday for a year and at the end of the year he would not be certain that he was a member, even if he continued with the class. The president then asks for the treasurer's report, and all rise and repeat the national platform from the card on the wall. The president directs every member to shake hands with Mr. Jones, the new member, and with each of the eight visitors, until the gong sounds from the main room, which will close the social hour and the class proceeds to

the main room for closing exercises. Once a month the teacher will be called upon to give to the chairman of the hustlers' committee five minutes of his lesson half-hour for a report.

The wise president seeks to have every member upon some committee or doing some special work, and a large proportion of the success of the class depends upon the number of members who are doing something for the class. A proper emblem or pin should be worn every day in the week by each member, so the class will be thoroughly advertised. The Baraca pin has been used more than any other, being a Bible name and not understood until questions are asked. The very fact that a person has to ask what Baraca means and what it is, creates an interest in the questioner and leads him to accept the invitation to visit the class. There is no drawing power in naming a class after its teacher, or in using a class number, and such classes will in time become failures from this cause. We show here a Young Men's Baraca class pin, and the Young

Women's Philathea class pin. Printed matter, constitutions, invitation cards with a picture of this pin, or of the class at work in

their room, are made much of in well-organized and successful classes. These cards should be of a high order, "too good to throw away and small enough for the vest pocket." Some classes have a beautiful booklet giving the history of the class and sometimes of the school, church, and pastor. Some of these booklets contain a list of the Sunday-school officers and every officer and member in the class. Some classes give the name and address of each member, together with occupation, telephone number, etc. The classes making the most of printed matter almost invariably are the classes which are most active and useful in other lines.

At Work for Young Men

The Bible is the foundation for every Bible class and should be taught every Sunday, never allowing a speaker to use the time unless he uses the Bible, and businesslike methods should be used in every department of activity; but even then the class will not attain to the greatest of success without some form of social life. As the room becomes attractive in its equipment and the men become active in the work of the class, they will want to make the room their headquarters one or more nights during the week. This is the beginning of the social life of the class and should be encouraged in every way possible, and it is not a detriment to the object of the class, which is the conversion of its members. It has been found that social life, when rightly conducted in the Bible class room, is one of the best means to bring the men to Christ. Begin the social life of the class with an occasional social, excursion, trolley or sleigh-ride, a picnic, lecture, or entertainment. These social events should be

of the highest order,—the very best being none too good. Another good plan for the organized class is to observe all the holidays of the year by a rally day on their nearest Sunday; the Sundays nearest Washington's Birthday, Easter, Fourth of July, fall Rally Day, Thanksgiving, and Christmas, can be made special rally days and be a great benefit to the class. Letters of invitation should be sent to all members of the class, all visitors, and all "may be" members, whose names are on the mailing list, and who are not members of any other class. The invitation may read like this:

"Washington's birthday will be observed next Sunday by the Baraca Bible class of the North Church, and it is expected two hundred men will be present. Patriotic songs will be sung and every one will receive a souvenir of the occasion. We want you to be present and offer you a cordial welcome, an easy chair, and short talks on the lesson by our members and teacher."

The souvenir may be a small hatchet cut from a sheet of white celluloid and tied to the buttonhole of each coat with a blue ribbon,

this showing the class colors. Hearts and crosses can be the form of the souvenir of other rally days.

Very much can be done in a half-hour on Sunday by a wise teacher, but it is too short a time to touch every member of the class and bring them to Christ. The well-regulated class will have its room open at least one night in the week if it is found impossible to open it every night. It should be well lighted and in charge of a competent room committee, who have power to decide what papers, games, or social events are used. It is safe to have the Sunday-school superintendent or teacher chairman of this committee. Many classes take the daily papers and the best magazines, and have letter heads printed with the class officers' names and addresses and the class pin. Have a male quartet and an orchestra formed in the class and a class song provided for these evenings. These need not be strictly religious songs, but should be passed upon by the room committee before using. The Baraca Supply Company have published a song-book for

Adult Bible classes with two departments in it,—a gospel song department, and a social department composed of college and patriotic songs as well as class songs for the social hour. After having the room open one evening a week, for a few months, it can be determined if the class would like it open every evening. If such is the case, let the members if they wish have a debate, using the musical element of the class to open and close the meeting. Many classes let this debate take the form of a mock city council, having a mayor and full board of aldermen.

The mayor is supposed for good reasons to veto every ordinance presented by the aldermen. Every bill comes before the aldermen a week after it has been vetoed and requires a two-thirds vote to pass it over the veto. Every alderman has a right to the floor, and is expected to speak for or against every bill. One class, after holding a city council of twelve weeks found they had spent sixty-four millions of dollars, but that their city was the most beautiful in existence. Street-cars run-

ning twenty-four hours a day and free to all tax-payers and silver-plated water fountains on every corner, to which were attached free telephones, were some of the improvements of this model city. These debates had a tendency to attract very many men and to educate those who took part. Another evening the class had a free lecture course asking their banker, dentist, lawyer, merchant, or traveler for a twenty-minute talk, which was supplemented with music by the male quartet or the orchestra, or both. A Bible club, taking one of the Gospels, was found a good thing, and also a class prayer-meeting attracted the men. Open house on New-year's Day with a reception part of the day, after which the members can go in a body and visit the pastor, teacher, and friends. Many classes visit some mission or charitable institution where an offering is left or a song sung. On Christmas the class should be taught to make an offering for the needy.

One Christmas Eve a class of one hundred and fifty members marched down the aisle of the church, each member carrying a sack of

flour upon his shoulder, and the 150 sacks were made into a pyramid upon the platform. Another class had a clothes-line across the front of the room, and as each marched by he hung a dollar bill on the line until over $100 was hung up to dry. Field days, bicycle, base-, basket-, and football clubs are also formed in the classes. In time a fully equipped gymnasium may be found a necessity for many a class. A yearly class banquet, which should be the greatest local event of the year, should be held. This banquet should be of the highest order, and both the menu and the speakers should be the best the class can afford. Many cities have federations of all Baraca classes in their city and they can be of much use when properly formed. In Syracuse the Baraca City Union has sixty-one Baraca classes with about two thousand members. The Philathea class has also a city Union in this city, of forty-four. These unions have quarterly meetings, field days, picnics, union prayer-meetings, etc. It has been found that a city union attracts the attention of those who do not at-

tend Sunday-school and makes it easier to build up the classes. To keep men in our Sunday-school it is absolutely necessary to have still another department of work, which is the spiritual department. It has been found that those classes having a good social life, and business life that enters into their Bible study on Sunday, also have a healthy spiritual life. The main object of our Bible classes should be the conversion of all the members. It is less trouble to hold a man in the Bible class after he has yielded himself to Christ than before he was converted. If our object is to secure a large number of Christian men as members, we must use the social life as a special means to that end. Each class which uses a room during the week closes that room upon the church prayer-meeting night. It has been found that these men can be induced to attend the prayer-meeting if a place is set apart for the special use of that class. Some corner can be known as the class corner, and perhaps a sign to that effect can be placed upon the wall. The class members have the exclusive use of

this corner, and as long as they fill the chairs others are expected to sit elsewhere. The wise pastor who wishes to interest and keep the Baraca corner active and full of men will ask the class to sing the first verse of a hymn while the audience will join in the chorus, and in this way give the class a chance to take some part in the meeting. Taking part in the meeting seems to hold the young men and keep up the interest. The male quartet can be used to advantage in this way and will readily give one or two selections at each prayer-meeting. Some pastors ask the Baraca orchestra to furnish the music for the prayer service at least once a month. Many churches are reserving a few of the church pews at the morning and evening service for the exclusive use of the Baraca class for men. To arouse an interest in these services the young men are asked to form an ushers' association, to take full charge of the ushering and to receive the offering. Besides this they are asked to appoint a committee, called the vestibule committee, who will be present early enough to

shake hands and welcome every man, woman, and child who comes to these services. Here they have an opportunity to seek the men who are strangers in their class, and should immediately give them an invitation card and invite them to the class session. These plans serve to introduce to the church a live element which will be of great service and also hold the men in the church as well as in the Sunday-school. Many classes which have moderate or even poor teachers can be held together and made of great service when kept busy by these activities. The large classes of the country are using these plans with success, and these plans with a good teacher will soon bring large results.

HOW TO TEACH THE CLASS

How to Teach the Class

THE Sunday hour of the Bible class being the most important hour of its life, and one in which every member of the class should be reached and interested, it should have brought into it the best thoughts of both teacher and members. Equipment is necessary for this most important service, but it is often forgotten. Every Bible class of any size should be provided with one or more assistant teachers, to whom can be given each week work upon the next Sunday's lesson. Every classroom should be provided with plenty of Bibles, which can be purchased cheaply and placed in the hands of a special officer, who may be designated as the Bible librarian. His duty should be to have the Bible open at the lesson, face downward, upon every chair in the room, thus making it easy for the class to find the lesson. After the lesson these Bibles should be cared for by the same officer, who will put them away for the next Sunday. In many classes a fine Oxford Bible is given to every

one who attends every Sunday-school session for a year. The class treasurer is authorized to set aside a certain amount of the offerings each Sunday for this purpose. A good map should be hung in every Bible class room. It should be the best map obtainable. To my mind there is no better map made than Stout's Wall Map, which costs but little, 50 cents for paper and $1.00 for a full mounted cloth map, which is better. These maps can be obtained from many publishers, or from the Baraca Supply Co., Syracuse, N. Y. No class can afford to be without a good blackboard for the use of the teacher.

Discussion questions are being published by many of our publishing houses, and they can be made of great service in the teaching of the lesson. These questions are for the scholars to ask the teacher, and the wise teacher, instead of replying, will often refer them to different members of the class. At a meeting in an eastern city, where the question of teaching the class was the topic, several members of a large and flourishing class said to the writer,

"Our teacher thinks we do not know anything." Upon inquiry I found the students really wanted to study the lesson and to bring the results into the class and to discuss them. The teacher preferred to lecture the class, and so there was a misfit, which after a time ruined the class attendance. That for some lessons the lecture method is preferable there is no doubt, but for the majority of lessons the "Baraca idea" of keeping every man at work should be effectively used in teaching, as in the conduct of the class. A deacon is reported to have said that he always noticed they had a good prayer-meeting when he took part. It is often so with the members of our classes, and the more times the members take part the better they like the class. Many go away disappointed because they cannot tell what they know, or ask questions about what they want to know. A failure to do this often causes them to lose interest in the class and finally to cease coming.

Another equipment for the Bible class can be had by appointing one of its brightest mem-

bers to the office of Orientalist, and he will be prepared to give the oriental setting of the lesson. Another member can take the place of the dictionary and become a class dictionary. He should be able to give the right pronunciation or meaning of any word as the teacher calls upon him from Sunday to Sunday. To properly keep up an interest in Bible study in the class it will be found necessary for the teacher to begin the study of the lesson some time in advance. Questions should be thought out on the lesson, such as the young man or woman would naturally ask. These questions should be sent to four members or more with a request that they come prepared to answer them. Several others should be asked to help by asking a hard question on that lesson. Some one should be asked to give the intervening history, and some one else to tell the story of the lesson in his own language, the class following in their own Bibles, or some scholar reading the lesson out of the Twentieth Century New Testament, and the class with their Bibles noting the differences. Another

might be asked to give the best thought, and another to select the best verse. Other plans can be thought out by the teacher to interest and keep the members at work on the lesson. Not only will these plans teach Bible truths, but they will lead to the converting of unsaved members.

An instance in my own class will demonstrate this. After teaching this class by the lecture method for a long time, I came to the conclusion that I was not obtaining the best results from my work, and I watched for an opportunity to improve it. One Sunday I noticed Mr. X, who seldom came to my class, and as he came in I decided, if possible, to get him interested in some way and save him. After a cordial handshake and a welcome, telling him I was glad to see him again with us, I said to him, "I wonder if you would be kind enough to help me on the lesson next Sunday?" Somewhat surprised, he said he was not a student of the Bible, but he would do what he could if I did not ask too much.

I told him I wanted him to ask me a hard

question upon next Sunday's lesson. He promised that he would do this, saying, "I will get a big one." The next Sunday, upon invitation, he asked his hard question, and I, not thinking, turned it over to a smart lawyer in the class, who answered it satisfactorily. After the lesson, as I thanked Mr. X for his kindness, he replied that he did not ask that question of the lawyer, but that he had asked me, so I at once told him to ask another next Sunday and I would surely answer it. He promised and during the week came into the store, full of interest over his part of the work, to tell me to sit up all night and study the lesson, for he had a "sticker" for me next Sunday. The next Sunday he asked his question and I as promptly answered it to the best of my ability.

As I thanked him for this after the lesson I gave him a written question which I should ask him on the next Sunday, and I reminded him that he had now been present three Sundays in succession, something that had never happened before. He came the next Sunday as usual, and took part in the lesson discussion

and answered his question when I asked it. This made four Sundays of attendance and participation in the lesson, and after the closing exercises I congratulated him upon this fact. To this he replied that he deserved no thanks and that he liked that way of studying the Bible, and that he would do anything for me.

No one ever says that to me without my asking him, as I did Mr. X, "Would you be a Christian for me?" In reply he said, "I am a member of another church now." I at once told him that the fact of his belonging to a church was of very little importance unless he led a Christian life. I told him I had learned that he had been at a resort where he should not have been only that week, and that was upon the church prayer-meeting night. I warned him of the danger of visiting places of this character, and how many young men have begun their road to ruin there. I closed by saying, "Mr. X, I can save you to-day, but if you continue to go to these places, in less than six months you will become so in-

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fatuated with them that no one can save you." I concluded by an earnest appeal to him to repent and accept Christ as his Saviour. He said he would be glad to do this and, as all the class had retired, I told him to kneel and tell God what he had told me and I would believe him. After prayer, when he had settled it with God and began the new life, he told me that for three weeks he had felt that he was the most miserable man on earth, and that ever since he had studied his Bible he had been convicted of the sin in his life. His talk impressed me so that I decided that if studying the Bible even to find hard questions for the teacher would help the attendance and convict the student of sin, I should cease my lecture method from that time.

That afternoon I wrote to several men, asking them to help me by asking a hard question next Sunday upon the lesson. Several more were asked to answer an enclosed question. One man was asked to give the intervening history, another to give the story of next Sunday's lesson in his own language. Another

was asked to read from the Twentieth Century Bible next Sunday's lesson while the class followed him in their own Bibles. Another I asked to give the best thought of the lesson, and another the best verse. I had fifteen men studying the lesson as soon as they received my letters, which reached them on Monday morning. My plan has varied very little since then. Mr. X and myself watched the men who were "helping out" on the lesson, and after a few weeks one of us would ask them to accept Christ as their Saviour. We found many of them under conviction and ready for us to lead them to a decision for Christ. We found the Word of God was true; it was sharper than a two-edged sword, and the more men we had studying, the more men we had saved. Many of the three hundred men who were converted in the original Baraca Bible class came from the personal work done by other members after they had studied the Word. We soon found the young men liked to discuss the lesson so much that the discussion was limited to one minute for each. The

last five or ten minutes of the lesson hour was given to the teacher for a direct application to the members' lives, and the lesson was closed with a prayer. As said before, many of our very best Baraca and Philathea classes and perhaps all adult classes who have from one hundred members up are teaching by the lecture method, and keeping the members active and interested by other lines of work. This keeps the class interest at a high pitch, which is dangerous unless the Bible study and spiritual life is behind it all to hold and strengthen it. Each class should have variety in teaching, but I would not advise that speakers be invited into any class to talk upon any subject, no matter how good it is. The Bible alone should be taught every Sunday of the year, and every member should have an open Bible before him. Let the helps and lesson papers be left at home unless you want to be a leaflet class instead of a Bible class.

While much may be done in the hour given on Sunday to Bible study, good Bible teaching should be supplemented by an occasional eve-

ning Bible club during the week. At first it may be thought that such a class would not be a success, but like everything else it can be done for a short period occasionally during the year. It is found that such a club can be run successfully if closed after an hour's study and not more than ten or twelve weekly meetings. The majority of our failures in past work are because, when we have anything which is a great success, we want it to go on forever, instead of closing it while it is successful and before it loses its charm to the members. It can be started a month later for another term of three months a good deal easier than to have it run along to its death. These Bible clubs can be called the Monday Night Bible Club, the Dining-room Bible Club, or the Baraca Bible Club, and they should meet for a certain number of weeks and open at exactly the hours specified when formed. It should be continued for just one hour, and no matter how interesting, it should close upon the hour. This club should have for its members those who are anxious to know more of the Bible as a whole than is

taught at the regular Sunday-school hour. It is not a good plan to have any one person who is such a good Bible student that the others who are present will be afraid to venture an opinion. The best teacher or commentary to be used should be the Holy Spirit, and "he will guide you into all the truth." The class should elect a president and a secretary and also a leader. Its equipment should include plenty of Bibles, pens, and ink. A definite time and a permanent place to meet should be arranged. The class should be invited both in a public manner and by public notice, and the one inviting should be the most respected and consecrated Bible student obtainable.

The first Monday Night Bible Club in my own class was begun in a small way by my asking each one if he would like such a class. Out of one hundred and fifty members I found scarcely ten who were enthusiastic, but I determined to start it if only six came to join. Next Sunday the announcement was made that the Monday Evening Bible Club would meet and all were invited to join. The fee

for entrance was to tell why the Gospel of John was written, as we were to study that Gospel. The members were to tell from the Gospel the reason of its being written, and in this manner we had them all read the Gospel of John except one chapter. This was probably more than they had ever read before at one sitting, as they had to read to John 20:31 before they could find the reason John wrote it.

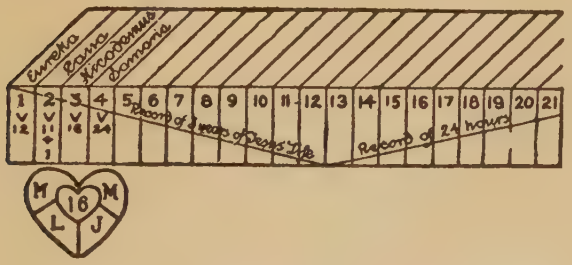
Among other things, they were told to bring their Bibles, and if they did not like the club after the first meeting they need not feel obliged to come again. To our surprise seventeen men gathered around the long dining-room table upon which the Bibles, pens, ink, and paper were placed, and after repeating in concert John 20:31, all bowed their heads upon the table and offered prayer, beginning with the president and going around the table.

After the president, secretary, and leader were elected, the roll was called by the secretary, and as each responded he told the number of minutes or hours he had studied the lesson,

every one having pledged to study thirty minutes at least during the week. Beginning with the president, the books of the Bible were then repeated around the table. After a few weeks of this drill it was found that each one could repeat the books of the Bible without an error, and we began to repeat them backward from Revelation to Genesis. After the books could be repeated in this way we began to bound the books, one naming a book and the class bounding it by giving the book before and after the book named. For this normal exercise ten minutes of the one hour of Bible study was allowed.

After the normal work, the leader was given the class for instruction in the Gospel of John. They find out where the Gospel was written, when, why, and how, also who wrote it, and its relation to Christ. Opening the Bible to the first chapter of John, it is read around the table, each member reading a verse. At the conclusion the leader asks for a name for this chapter that will tell what the chapter is about and identify it. Beginnings,

Eureka, and Findings chapter are suggested. Before the vote is taken the president asks those who have suggested these names to arise and tell why these names should be selected for this chapter. The roll is called, and Findings was selected and the name written above chapter or in their Bibles, and also upon the following diagraphic map, which had been supplied to all the class.



Findings was selected as the best name because John found Christ, his disciples found Christ, and Christ found the disciples, and they all found each other. Again the chapter was read verse by verse around the table, and the twelfth verse was voted as the best verse in the chapter. The twelfth verse was enclosed in

brackets in each Bible, and V-12 placed upon the map. Some one suggested that Christ was called sixteen different names in this chapter, and so these names were numbered in each Bible and the fact recorded on the map. The name selected for the second chapter was Cana and the best verse the eleventh. The third chapter was Nicodemus and the best verse the sixteenth, and so on through the book. In the second chapter it was found that the first miracle or sign was recorded, and we were surprised at the close of the study at the few signs recorded in this book. We found that twelve chapters gave a record of three years of Christ's life and the last nine chapters about twenty-four hours. Many other interesting things were learned in this study and the interest increased at each meeting. In twelve weeks the entire Gospel had been studied and the class could readily tell the important events in each chapter, and was familiar with the contents of the entire book.

The next Bible Club was upon the Gospel of Matthew, which was studied in a similar man-

ner, only the names chosen were alphabetically arranged. The first chapter, being the A chapter, was called by a name beginning with A; the second chapter B, etc., as follows: Chapter 1 was named A, or Ancestry chapter, as it dealt with the ancestry of Christ. The best verse was selected in this chapter, and the second chapter, or B chapter, was named Boyhood chapter, as it told of the boyhood of Christ. The third chapter, or C chapter, was named Confession chapter, for they went down to the Jordan confessing their sins. The fourth chapter, or the D chapter, was called the Devil chapter, as it told where Christ was tempted of the Devil. In this way all the chapters of the Gospel were named and the best verses marked. When we reached the letter X it was referred to a committee, who brought in the word 'xpectation, a word which fitted the chapter to perfection. Many other books of the Bible have been gone over since in a similar manner by these clubs, which have gone out all over the world in our Baraca and Philathea Bible classes.

One of the most instructive of these studies was the Acts of the Apostles. Here a map of Paul's journeys was purchased and we traced Paul as he went on his three tours. Whenever we came to a place where he wrote an epistle we marked that place in our Bible and studied that epistle for a few lessons. This showed us many things in Paul's life, and how he could write joyful things under adverse circumstances. After a while the members of our Monday Night Bible Club became personal workers, having committed Scripture to memory which could be used to help the unsaved to believe in Christ. This, with our secret service, became a great personal workers' band which brought hundreds into our church. The membership was never less than seventeen, and often as many as thirty-eight members.

HOW TO WIN MEN TO CHRIST

How to Win Men to Christ

MANY teachers of large Bible classes who are counted a great success in the Sunday-school are failures in their work before God, for lack of winning men to Christ. All would rejoice to do this for him, and many would pay any price if they could only bring it to pass. To many teachers this bringing of their members to Christ seems an impossibility. They do not seem to realize that they are to be a channel of blessing through which the Holy Spirit will work, and that they are "workers together with God," and that he is more interested in the salvation of their scholars than they ever can be. When we cease to think that the work is our work and remember it is his work, then we begin to put ourselves where he can use us. It has also been found that the members of our classes are interested in winning the unconverted to Christ only when the teacher is. They are waiting for a plan or an object lesson from the teacher, so they may

know just how to approach their unconverted brothers.

In over 2700 Baraca and Philathea Bible classes the work of the Secret Service has been introduced, and every day at noon from ten to twenty thousand young men and women are asking God for the salvation of their unconverted members. This secret service came as the result of a great longing to see the unconverted men in our Bible class converted, and the lack of any definite way in which to do it. The class at that time was at the top of success in point of numbers, and were rejoicing at an average attendance for three months of ninety-two.

The teacher did not rejoice with the class, as he had been for the past three months trying to lead the men to a decision for Christ, but failure seemed to be upon his every effort, as they said they were not ready just yet. Finally, calling four Christian members of the class aside, he told them of his discouragement. They at once proposed that a pledge be made to pray at a

stated hour each day for the unconverted men in the class. They also proposed that all pledge to speak to those for whom they were praying, and that they should meet once a month and pray aloud for the class. After each one had written this pledge and signed it, they decided to make this a matter of secrecy from the class and so they called it the "Secret Service."

Pledge

MY SECRET SERVICE

(MATT. VI : 13, 14.)

1. I pledge to pray for the unconverted members of our Bible Class every day at noon, or as soon thereafter as I remember this pledge.

2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring ..... members to Christ within the next six months.

Signed.....

Dated.....

Before leaving the room the five men signed the pledge, and kneeling in a circle, they all

prayed aloud for the names they were to put upon the back of the pledge.

Some of these signers had never offered prayer aloud before in public, but all arose and said they wished they could have this little meeting every Sunday. The teacher told them that they had signed the pledge to meet secretly once a month and that they should wait a month before the next meeting, but to be sure to pray at 12 o'clock noon each day and see what God would do. They prayed earnestly every noon until on Wednesday night (to their surprise !) the first one to take part in the church prayer-meeting was one of their unconverted men, and one of the men whose name was upon three of the five signed secret-service pledges, and for whom they had been praying each noon for three days. As he arose in the Baraca corner of the church prayer-room he said he had never felt that he was a sinner until this week, and he wanted to be a Christian, and asked our prayers. This young man had been asked by the teacher the week previous to decide for Christ, and he

had said, "I am as good as any church member," and he nearly told the truth. It was a great surprise to us that God answered the prayer so quickly, and that this young man was led to a decision through our secret service.

After the prayer-meeting another secret-service prayer-meeting was held and this young man took part and was converted. We were very much pleased at the effort put forth by the secret service in adding a new member to our ranks from only three days of service, and in our enthusiasm we printed 1,000 of these pledges and gave each Bible class that would use them a few copies for trial. Since that there have been at times two bands of secret service in our Baraca class, but unknown to each other. In this class 350 men have been converted, and the majority of them have come because of the prayers and the personal work of the secret-service members. These pledges are printed now 30,000 at a time by the Baraca Supply Co., Syracuse, N. Y., and are free to any who will ask for them and agree to use

them in the Bible class. Any class, no matter what their name or nature, can use them if they can pray. Over 400,000 of these pledges have been mailed, to every state in the Union, to Canada, England, Japan and Australia, and they are printed now in the Japanese and Mexican languages. Last year over 7000 men were converted in the Baraca classes alone, largely through the use of this pledge. This pledge has been adopted by the International Sunday School Association. Copies are distributed through the state Sunday-school associations. The Philatheas, Yoke Bearers, Delta Alphas, and all adult classes are using this pledge with great success. It not only calls for prayer, but also for direct personal work, and the coming together once a month of its members for prayer with each other strengthens them in their work.

The teacher often misses the best plan of bringing his members to a decision for Christ by not using the great power which he has gained by associating with the unconverted member and getting his confidence. Some-

times one can teach for a long time and not get into sympathy with the members, and thus lose this great power. We forget what Paul said, "I am become all things to all men, that I may by all means save some." We may not care for a great many of the things that are very dear to those in our classes who are unconverted, and not being in touch with their lives and not having their confidence, we lose the power that wins them to God. We should aim to cultivate a spirit of interest and friendliness that we may gain their confidence, and when that is done we have half won them to Christ.

To be a successful soul-winner we must many times lay aside our own selfish likings for particular things and learn to like some of the things others care for, but which do not appeal to us. We find those classes that have receptions and games and social evenings are very successful in winning men to Christ, when followed by prayer and personal work. As the new members come in the class some may like to debate, or they

may be fond of music or many other things which we do not care for. We should have a place for these men in our male quartet or orchestra or in our debates or our athletic contests, or the many things which we can have which appeal to our members. If we as teachers have no love for these things, we should cultivate such a love as we come in contact with these men who are not Christians; we can then lead them easily to a decision for Christ.

The teacher of a Baraca class numbering two hundred had no love for baseball, but heartily disliked it. One Sunday, missing twenty of his younger men from the class, he was told by the president that they would probably not be in the class again until fall, as they had gone over to the lake to see a wonderful left-handed ball-pitcher. He was told not to worry, that they would all return at some later date. He at once began to cultivate a liking for baseball and saw that a ball club that would not play on Sunday must be formed in his class at once so that this wonderful left-

handed man could be won to the class and the club. Seventy-five dollars was raised, which the superintendent of the school said "ought to go to the heathen," and was spent for ball suits, and the club was formed. If ever money went to the heathen, that money reached the right spot. These men all loved the Baraca Bible class, but they loved ball also, and as long as they were not Christians were willing to drop out of the class for a season. The left-handed pitcher was seen by the teacher and invited to join the club, but to his surprise the request was refused because of a rule made that no one was allowed to play ball on Sunday, and they must be present at the class each Sunday if they played in the club during the week. He said he was too old for the Sunday-school anyway. The Baraca Ball Club practised several times a week near the factory where this left-handed pitcher worked, and he often quit work early so as to play with the Baraca Nine and get acquainted; but no strategy could induce him to join the ball club, as he had to go to the Bible class on Sunday.

Finally he was challenged to a game between his club and the Baracas on Saturday afternoon. Over 125 men went to the lake to see this game, which was withdrawn by the Baracas on the seventh inning as the score was 13 to nothing in favor of the left-handed man's club. The teacher and president saw that it was impossible to hit the ball as thrown by this pitcher, and that if they wanted their club to win they must first win the pitcher to the Bible class. They paid for his supper that evening and his fare upon the boat and cars, and chummed with him until reaching his home near midnight. All the while they were urging him to make just one visit the next day to the Baraca class, but to all their invitations came the same response,—that he was too old for Sunday-school, although he liked the Baraca class and the teacher. As they could not induce him to come the next day they parted with him at a late hour, as they supposed defeated, but with a prayer in their hearts that in some way he could be reached. After they had left him and gone

some little distance, he called them back and asked where they lived, and expressed surprise that they would go miles out of their way and spend the busiest day of the week with them for the purpose of getting him to visit the class. Being told that they would do more than this if he would come the next day, he said that he would be very ungrateful if he did not come, and that he would be on hand at the class hour the next day. Early the next morning the Baracas were notified there would be no ball play at the lake, as the pitcher would visit the class.

Two men were stationed at every corner for several blocks up the street, and when the left-handed ball-pitcher came along they came out and grasped his hand, and he had a good escort and a grand reception as he took his seat in the class. During the lesson a note was handed the teacher which said the ball-player had joined the class. Although the rules of the class did not permit of business being done during the class session on Sunday, the lesson was stopped and announcement made that we

had gained a new member, and that the left-handed pitcher was now a member of our Bible class. This was responded to by the applause of the entire class. The president took the platform and the man was elected as the pitcher of the Baraca Baseball Nine. Several challenges were read and accepted and special rules were made to govern the club. Every game played by this club as they traveled over the state during the summer was won by the splendid work of its pitcher, and in the fall the church tendered the class a banquet at which the toasts were responded to by the members.

As the evening drew near a close and most had left, the teacher sought out the pitcher and thanked him for the summer's good work and the great success of the games which had attracted so many men to the class and kept up the attendance during the heated term. The pitcher said he had only done his duty, and enjoyed coming to the class Sundays instead of playing ball, and in speaking of his friendship for the teacher, said, "I would

do anything for you." The teacher quickly asked, "Would you give your heart to Christ for me?"

"If you mean being a Christian, I would," said the pitcher.

Together they sat down and the way of life was explained, and after kneeling in prayer the baseball pitcher was won to Christ. His family and seven of the players in the club were soon converted and joined the church. This because a busy business man could spare time to teach a men's class and learn to be all things, even to liking baseball, so that he could win the players to Christ. It paid him to like something he had formerly disliked. That season was the only one in which a baseball nine was needed in the seventeen years' history of the class.

To win men to Christ means many times to watch our opportunity to lift men from their occupation when we see they are capable of greater things. A member of a great Baraca class could make boxes and make them well, but the teacher could see that he was capable

of being a great Christian lawyer and a little encouragement was given. He graduated with honor, and to-day is on the road to fortune as one of the best lawyers in his city, and teacher of another great Baraca class. For this purpose employment, boarding-house, athletic, and other committees are formed in every class. A great orator recently said, with truth, "Those who care nothing for the bodies of men will have no success in caring for the souls of men." Let us not be afraid to talk openly about how God cares for our temporal wants, when we are trying to win men to Christ.

Many teachers of men's Bible classes fail on account of a foolish fear that they will scare off the man by asking him if he is a Christian. The best plan is to know your new member at once, if possible the first day he comes in the class, and also let him know you. Ask him in the same tone you would say anything else to him if he is a Christian. Perhaps the conversation will lead no farther, but you will at once place yourself on the right footing

with him. He will understand at once that the object of this class is to have every man a Christian and that you expect that he will some time make this decision. It will be found that, instead of driving him away by speaking to him, you will command his respect from the first. I would not advise that he be spoken to every Sunday he is in the class, but that the Secret Service men place him upon their list, and watch the results.

Prayer and personal work as pledged in the Secret Service pledge will bring large results in the winning of men to Christ. The teaching of the lesson can also be used to good advantage in winning men. The teacher can ask the unconverted men to bring a hard question on the lesson of next Sunday or give each one a question, asking him to bring the answer next Sunday. This will get them to studying the Bible in a small way, and it will be found that after a few weeks' study the Bible will, with the help of the Holy Spirit, convict these men of their sins. Care should be taken that some one who has been praying

for these men shall approach them and ask them why they are not Christians, and if he can help them to a decision. Almost invariably it has been found that these men are unhappy because of their sins and are wondering how they can be brought into the light. It is absolutely necessary that some one should do personal work in your Bible class if you expect men to be brought into the church, and the teacher should be the first one to set the example, asking others to help him.

Right here we should value the presence of the Holy Spirit with us more than we do, and listen to his voice as he tells us to "run and speak to that young man." We should go instead of sending some one else, even though it be the pastor, for no one can do our work for us. Often we think that we should speak to a certain person, and yet we feel so weak that it seems impossible, and then we ask the pastor or the teacher to go and speak to him for us. In most every case they return with the reply that the young man was not quite ready yet. To my mind he will never

be ready until we go personally and do as the Spirit has told us to do. If we do go, we will find in nearly every case that the Spirit has not sent us without first going himself and convicting the man and putting him in such a position that a few words from us will help him to a positive decision for Christ. So many have made mistakes by asking some one else, when they should have gone themselves. The writer well remembers his first lesson in personal work, and how after four weeks of being a Christian he consented to lead a public meeting at the Young Men's Christian Association on Sunday afternoon.

Four weeks of Christian life as a business man had attracted the attention of a great many of the merchants and clerks, and the meeting was unusually crowded. As the speaker dwelt upon the necessity of being a Christian, he also mentioned that those Christians who were present ought to speak more often to those who were not Christians and bring them to a decision for Christ. He urged them very strongly to begin a life of personal work at once and

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speak to their unconverted friends. He made a mistake as he was speaking by telling them that if they felt they could not go and see the man God told them to speak to to be sure and send some one else, and that he had done the same thing during the last week. Right here the editor of a daily paper arose and said, "You are young in the Christian life and I want to ask a question, and it is this: 'Did the man you sent to speak to another man whom God told you to go and speak to bring him to Christ?'"

"No, he was not ready," was the reply.

"He will never be ready," was the response, "and will never be a Christian until you go and ask him to come"; and he added, "if God had wanted another person to speak to this man he would have spoken to him instead of speaking to you about it, but as he spoke to you first God expects you to go and speak to the man." Then turning to the audience he asked those present if they would pray for the leader at ten o'clock the next morning, and as the great army of hands were raised at once,

the promise was given that he would go himself at that time the next day and speak to his man.

After going by the office door many times the next morning at ten o'clock, he finally gained admission and found his man working over a large ledger in a corner of the room. Evidently he had been seen by his friend, as he was greeted by a good-morning from the man, who did not look up from his work. Calling his friend by name, he said, "We have known each other a great many years and I have been a Christian for a few weeks, and as an old friend I have come in this morning to ask you to come with me and decide to be a Christian. It is a hard thing for me to come and talk with you about this, but I want to know if you will not make the decision this morning and give your heart to Christ?" To his surprise the man did not look up, neither did he reply, and he waited for some time, then, laying his hand upon the shoulder of the other, he said, "I have enjoyed being a Christian so much, and you and I have

been old friends so long, that I feel I can help you very much if you can decide this morning to come with me in the Christian life. We can be of so much help to each other that I want you to say that you will make this decision." To his surprise the man did not make a reply then, but after waiting for some time he saw that the ledger upon which the man was working was covered with tears, and he knew that the decision would come, and that he had won his first man to Christ. After a few moments the extended hand came out, and the man said :

"Here is my hand upon it that I am a Christian from this moment, but I cannot say more as I know I would make a scene and this office is full of men. Take my word for it that I am a Christian and I will see you later."

Happiness is no name for the feeling that came to me as I descended the stairs and went to my place of business. It really seemed as if I was walking on air, for I had won a man to Christ and had changed his entire life. The happiness that came with this was such

as I had never experienced before and created in me a desire to win more. Entering the office I drew a pledge with God to win ten men to his service, and kneeling I asked his help for the nine more men necessary, and they came. The pledge has served for many years and more noughts have been added to the ten as the men have come to Christ. When the last nought was added, a great feeling of thankfulness went to God that he could use such a man for such a work.

* * * * * *

Reader, this happiness is for you if you are a Christian, and if you do not listen to God's voice when he tells you to speak to the unconverted, or if you send some one else to speak to them, you are not only grieving God's great heart, but you are losing the happiness of your life. Has he not told us that he is a partner with us in this great work, and will he not speak through us and use us if we make the effort? Will you do this?

HOW IT HAS BEEN DONE

The Discouraged Boy

"Take it to the Lord in prayer."

A STRANGER came into the class one Sunday morning with a look of discouragement upon his face, and shown in his every movement. He seemed to like the Baraca class and said that if he stayed in town he certainly would join us, but that he had been looking for a long time for work and that "luck" was against him, and he guessed he would not find it. I asked him if he had taken it to the Lord, and asked him for the position he so much wanted, and he said that he thought that the "Lord helped those who helped themselves." He said he was a member of a church but didn't think he ever was a Christian. I told him to ask God about the job, and I would join him, and if he would come into my store at ten o'clock Monday God would answer the prayer. He said that he thought I could do the praying, but he would do the hustling, and perhaps between us we might get the much needed position. I tried to impress upon him that God was interested in our everyday life,

and that he was our friend and would help us to that position if we asked him. But he was disheartened and said that it was of no use, but he would come into the store in the morning if I would look for the position for him. I told him we would pray over the matter and a position would be ready for him the next day. On my way down to the city on Monday morning the manager of a large department store said he would like to get hold of a good active young man that morning, and I told him to hold the position open until ten o'clock, that I had been praying for a position for a friend, and he might answer my prayer. At ten o'clock as my friend and I were going into the store to get the promised position he said it was "no use going in there," he had been in there three times within a week. I told him he had forgotten to pray over the matter and that he had also forgotten to take God into his plans, and that as I had prayed that God would give him a position, he would because I had asked him for it. He was very much surprised when the merchant hired him upon the spot

and set him at work. At noon he called upon me and said he began to believe there was something in prayer after all, and I assured him if he ever succeeded in life he would have to take God as his friend and tell him all about his joys and troubles. In a few months, as I asked him for his decision to become a Christian, he readily said that if I would pray for him he thought he could bring himself to a full surrender to Christ, and that he believed that my prayers would help him very much. Together we knelt and he offered his first prayer and took God as his friend. Since then he has been successful and to-day is asking God in a store of his own to help and bless his family and business.

Lifting Them Out

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

A GREAT orator once said in my hearing, "Those who care nothing for the bodies of men will have no success in caring for the

souls of men." It has been found that many men are capable of a better position in life than they are occupying, and we often fail at this point to put ourselves in their places and realize how good it would feel to them if we could give them a lift. My friend was at work in a factory at a small salary, and could make perhaps as good shoes as any man. But he was capable of better things, as we soon found out when putting him in our debating club and giving him a chance. Upon inquiry we found that he was an excellent student and a great reader, and that he was waiting his opportunity to enter school and a profession. After a few talks it was decided that he should wait no longer, and while it did not require very much backing to accomplish it, he was placed in the school for a few years and graduated with honor. It was no great task to lead him to Christ after thus winning his confidence, and as he graduated and entered his life work he began as a Christian. To-day he is at the *head of his profession* and spending his spare time and money teaching and helping a large

Baraca class of young men to a successful life work. Several of our class have been thus taken from their positions and they are to-day getting good salaries as electricians, lawyers, doctors, and post-office employees. Many have taken the civil service examination and gone to work for the Government. In every case but one they have gone as Christian men, and the help given them by the class and teacher has largely brought this about.

Putting It Off Too Long

"The Lord will not always strive with man."

HE was a fine-looking young man as he entered the class, full of life and fun, and a friend to every one he met. We found him a good position, his employer was much pleased with his work, and everything pointed to a life full of promise for the future. To all our solicitation to him to become a Christian he always responded that he was not ready yet. As the writer was leaving for his summer

vacation he met this young man and again the question was put, asking him to become a Christian, and it was followed by an earnest appeal to him to decide the question now. At first the young man seemed so much impressed that I thought he certainly was going to say yes at that time, but, as he had often said before, he said he was not quite ready and in the fall he would decide the great question. As the parting handshake was given, a prayer went to God for the young man that he would soon decide to become a Christian. God knows all about our prayers and perhaps this prayer might have been answered, although we will not know it in this world. A few weeks after parting I was called home to attend the funeral of this young man, who had accidentally been thrown from a wagon and broken his neck. While it was a sad duty to perform, it was also a great lesson for the remaining members of the class and helped them, I am sure, to be more prompt in deciding for God.

Praying for Our President

"Ask, and ye shall receive."

IN our secret-service work in all Baraca classes the secret-service members are pledged to meet in secret once a month and every member to pray aloud at that time. The monthly meeting had arrived and the members were quietly dropping into the pastor's study for the monthly prayer service, which was to be kept secret from the rest of the class. That month the secret service was composed of more than twenty young men and they had all assembled in the study except the teacher, who was busy after the lesson hour laying plans with the president, who was not a Christian. Several times a committee of one had been sent out to tell him they were waiting for him, when the president finally asked what was going on, and that if he was president, he certainly ought to know. The reply quickly came from the teacher, "They are meeting to pray for the president." The president thought he ought to be present if

this was the case, and said so, and an invitation was given him to join the circle, although it was against the rules. The chairs were arranged in a circle and the leader requested them to begin at his right and every man pray for the men they were trying to reach. He said that as there was one present who was not a member, that any one who wished would be excused from praying. As the prayers went around the circle the name of the president of the class was mentioned by several, as they asked God to help him to a decision for Christ. When his turn came, to their great surprise the decision was made and his prayer for forgiveness went with their prayers of rejoicing, and he was a saved man. Several times in this class have unconverted men been invited to the secret service, and in nearly every instance it has been their day of a decision for Christ.

Mothers' Sunday in Prison

"I was in prison, and ye came unto me."

IT was Mothers' Sunday in the city of Lincoln, Nebraska, and it seemed as if every man and boy in the city had a white flower upon the lapel of his coat to remind him of mother. It was not only to make him think of mother while he was wearing it, but also to remind him if possible to visit her or write her a letter if she were alive. He was to remember her unselfish love and devotion to him and to thank God for her. I was to visit the prison and speak to the only prison Baraca class in the world, and also to speak at the morning service to the four hundred and twenty prisoners there confined. It was a beautiful sight to see these men as they marched into the chapel that morning, each wearing a white carnation in honor of "Mother." My topic that morning was "Friends and Mother," and I took their thoughts from the flower to their friends, mother, and their Saviour. The Holy Spirit seemed to be present, and after the service

several received permission to talk with me. Among them was one who said he had known me in New York state many years before, and had heard me teach in my own Baraca class in Syracuse. He was a Christian now, and had been for two years, and the little flower which he wore upon his coat had helped him to get a glimpse of Jesus as his Friend during my talk, such as he had never had before. The Baraca class was very attentive during the lesson, and at its close received a warm grasp of the hand which I had permission to give them from the warden. I at once issued a proclamation to the 300,000 Baraca men in the world to observe Mothers' Day each year upon the second Sunday in May by wearing the white flower, and other organizations have done the same. The Y. M. C. A. have taken it up, and many different lodges, and in one state at least a bill has been presented in the legislature designating that day as Mothers' Day.

Friends

"A man that hath friends must shew himself friendly."

AS our Baraca room was open one game night I remember well how I had taken my friend to a corner of the room and had begun a game of checkers with him, and how fond he was of the game. Often as I moved the checkers around I wondered how I could say just the right words to lead my friend to Christ, and I asked the Holy Spirit to give me the right words to accomplish it. As I jumped his last king I still retained hold, and looking him in the eye I said, in a low voice, "George, do you not think you ought to give your heart to Christ and be a Christian?" To my surprise he quickly responded, "I certainly do," and extended his hand, saying, "I will make the decision now." We had come in touch with each other through our liking for this amusement and it was a very easy matter for me as we retired to another room to kneel with him and see him surrender to God. On another occasion, after a tournament had been

played in our room and the champion player of the class had been found, I mentioned the fact to a business acquaintance and he said he was somewhat of a player himself and would like to come in some evening and try his hand with our champion. The offer was accepted and he came, and several games were played, which resulted in a draw, as they were so evenly matched. The man and his family came to our church and in a few weeks all but himself united with us, and while he is left out we still think that the open house in our room was a great success, as it reached his son and the family, and the end is not yet. At least it teaches us the lesson that if we would win men to Christ we must in a measure get interested in their lives and the things that they enjoy. After winning a man's confidence over some favorite game or with some favorite book we can very easily win him to Christ.

Prayer Instead of Swear

"I can do all things through Christ."

AFTER several months of living a Christian life I was much shocked as I was standing in the door of our storeroom to hear our old cartman utter a long string of oaths as he unloaded the goods from his cart. As he was about to leave he saw me standing there, and looking somewhat ashamed, he said, "I beg your pardon, sir; I did not know you were present or I would not have sworn so." I at once told him that he need not beg my pardon, that the sin he had committed was against God, and that he should ask God's pardon instead of mine. This led to a conversation in which he said he had tried so hard to quit swearing, and that for years his good resolutions had been a failure. I told him at once that there was only one sure way to quit, and that was to give his heart to Christ and to become a Christian. He said he had seen a great change in my own life and sometimes thought that perhaps God could help him break his habit

of swearing. I told him that if he would ask God he would receive, and that instead of swear, God would put prayer in his mouth and the habit would be broken. Jumping upon his wagon he said he thought he was too far gone for that and went on his way whistling as if that was the end of it. Within a week the same thing happened again, and I reminded him of what I had told him the week before, that if he would consent, "God would put prayer in his mouth instead of swear." He said he would be very happy if he could believe that, and that he would do it in a minute, to which I responded that it would take only a minute for him to surrender to Christ, and he said he would. I told him to step into the cellar and we would settle the question at once, and back of a large hogshead we knelt and he began the Christian life. Many times he has told me that it was a miracle that God could take him and put "prayer in his mouth instead of swear," and that he had never sworn from that day. In a few months he drove in front of my store in the evening and, calling me to

the curb, showed me an elegant covered carriage containing his wife and a happy family of children. With eyes glistening he said, "Mr. Hudson, it pays to be a Christian. Do you see the new carriage I have bought, and it is the first one I ever owned. I have bought carriages for the saloon men all my life, but now I am keeping my money out of the saloon and buying carriages for my family." Many years have gone by and Jack is still a Christian.

Putting Them at Work

"Rescue the perishing."

HOW to teach the lesson so as to attract men to a study can best be solved in my mind by putting every man at work, especially those who are not Christian men. Mr. Bradley had been a nominal member of my class for a year, coming perhaps once a month or so to keep his membership good. One Sunday when he was present I determined that I would win him to the class and

begin at once. After the lesson hour I approached him and asked him to help me on the lesson next Sunday, to which he replied that he was not a Bible student, but that if he could do anything for the class, he would be glad to do so. I told him he could study the lesson and bring me the hardest questions he could find the next Sunday and it would help some. He was highly elated over this, and came into my store during the week saying he had a hard one for me the next Sunday. Not thinking, the next Sunday, as he asked the question, I referred it to another to answer, for which he called me down after the lesson, saying he had asked that question of me. I told him that I wished next Sunday he would bring another hard question and I would answer it, which I did to his satisfaction. I then asked him to answer a question which I handed him, on the next Sunday, which he did to my satisfaction. This made four Sundays in succession that he had attended the class, and as I thanked him for it after the class had all retired from the room, he said that

he would be willing to do most anything for me, and I asked him the usual question,—if he would be willing to be a Christian for me. He replied he was already a member of a church, but when I told him that he was not living as a church member should, and that he had spent his prayer-meeting evening at a resort on a lake only that week, he acknowledged that his life was wrong and he ought to make a change. I told him that I could save him now if he would surrender to Christ, but that if he waited a few months longer he would become so infatuated with the lake resort that no one could save him. He said he had felt miserable for the last four weeks and his need of a Saviour had been growing upon him every day. Together we knelt in prayer and the young man was saved. As he left me I remembered what he said about the fact of his being a sinner growing upon him during the past four weeks, and I concluded at once that if reading the Bible for a few weeks would produce this effect upon him I should try it on many more. This was the

beginning of a harvest of souls for God. After they had brought in their hard questions or answered questions for a few weeks my recent convert or myself would approach them, and to our surprise we found that the study of the Word had convicted them of sin. It was then an easy thing to get them to surrender themselves to Christ and his service.

The Driftwood

"We do things."

IN every large Bible class there are certain men who seem to want to be doing something, and sometimes are moving about and in the way, as it were, in their efforts to find out just what to do. Such a one was once in my own class, and for several Sundays I could hardly move but that he stood in the aisle or in the way. I at once asked him if he would like to be an officer of the class, and so had him elected as our Bible librarian. Always after that our Bible librarian had the Bibles

open at the lesson and turned face down upon every chair, so when the class came in for recitation everything was ready. Another restless one was made musical librarian, and every member and visitor was supplied by him with a hymn-book at the opening and closing exercises of the school. Another was made "the best thought man," and gave us the best thought on the lesson each Sunday. Another was made reporter for the class and reported the doings of the class to the daily press. Another was made our Orientalist and gave the oriental setting to the lesson each Sunday. Another was our "story-teller," and related the story of the lesson in his own language each Sunday. Another acted as our dictionary, and gave us the pronunciation and meaning of the hard words. In this manner many men became interested in the lesson study and their wish to do things was gratified at the same time.

The Value of Prayer

"Asking and receiving."

PERHAPS the hardest material that ever came into my Bible class were two men who had passed the middle part of life and were yet unsaved. They were faithful to the church and Sunday-school, but every time they were approached upon the subject of personal religion they stubbornly refused to surrender. After many talks with them I determined to cease talking and asked God to bring them to the right decision by his power. Becoming so much interested in their spiritual life and so anxious with my prayers for their conversion, I soon found that I was thinking of them almost continually and praying for them all the time. At last I could not sleep from anxiety for their conversion, and rising at three o'clock in the morning I had to spend an hour in prayer for my two friends. From that time I felt no more uneasiness about them as I had left them in God's hands. They continued to come as before and to all appearances

they were farther from the truth than ever. It seemed a most discouraging state of affairs when I was called away from home for several weeks and they were still unsaved. But one of the first letters I received from home was that they had both been led to Christ during my absence. I considered this a direct answer to prayer as the Lord has promised.

Watching

"Watch and pray"

MANY times the Bible class teacher, in praying for his scholars, forgets that he has a helper in the Holy Spirit who can be of great service to him if he will watch as well as pray. He will find that the Holy Spirit is willing to suggest to him different ways in which he can be the means of answering his own prayer. While upon a long trip of 5,000 miles, speaking for the Baraca classes, I was in a large city, speaking to a church filled with men. I was very anxious to tell

them how to make their classes a great success, and was giving them the plans which had come under my observation. I watched the audience to see if they were caring for the talk and I found them very attentive, and as I asked God for just the words to say, I felt an impulse to drop the subject of Bible class work and spend the last fifteen minutes of my talk in an appeal for better Christian service. I depended upon the Holy Spirit to give me just the proper words to say and he helped me greatly, so much so that it seemed as if I was the only person in the room, the audience was so quiet. I appealed to them to hear the call of God, and if they were not Christians, to make the decision now for Christ. I then appealed to those Christians who were present to listen for the calling of God to them to speak to those who were not Christians and to surrender their wills to God also.

As I closed the meeting the Spirit of God seemed to rest upon us, and the leader of the meeting said he could not break the stillness, and asked me to close as I felt God led me. I

arose and asked the choir to sing a familiar song, and while all were standing I invited all those who would do the things I had suggested to step to the altar and grasp my hand, thus confessing to the world their great desire to get nearer to God. As the choir sang and the audience passed out, it seemed to me that the eight hundred men in that room were all pressing to the altar, but the local paper said the next morning that upward of three hundred and fifty men had pledged themselves for God on that Sunday afternoon. After the crowd had all dispersed, I noticed one man was waiting for me, and as he extended his hand he said, "Several months ago I pledged my $150,000 which I had gathered during my lifetime for the service of God, and to-day I have again placed it upon the altar." I told him that God did not want his money, but that he wanted a full surrender of himself and a willingness to do and be anything for him. He said he had a large business interest, but he was willing to lay himself and business upon God's altar if called upon to do so.

Several months after that I learned that he had given a large sum of money to the Sunday School Association, and that he was spending his time without salary under the Association's directions, trying to get a million new members into the Sunday-school of his state, which was now his ambition.

Saved to Serve

"Not to be ministered unto, but to minister."

MANY people after being saved sit calmly down and congratulate themselves that all is settled, and forget that they have any service to do for the Master. This leads either to a barren life or to a life full of disappointment and unrest. A young man whom I had known for many years, and who had been converted twenty years ago, during one of my talks, came into my parlor not long since with a look of utter discouragement upon his face, and his very manner showed

that he was fairly disgusted with his entire life. In his long overcoat was a side pocket, and I noticed that he had his hand in the pocket and kept it there as he conversed with me. He said that since his conversion twenty years ago he had done nothing for God, and that finally he had forgotten to pray and had neglected all church services. Things had gone from bad to worse in his life, and while he had been successful in a business way, his dissatisfaction had been so great with his life that he had come to see me as a last resort, as he would not be alive in twelve hours from that time. I pointed out to him the foolishness of a man's committing suicide and how willing God was to use him if he would surrender. At the same time I watched his hand in his side pocket, for I suspected it contained a revolver. I opened my Bible to the Gospel of John and showed him great things God had done for him, and how little he had rendered to God, until at last he asked me what he had better do. I told him, instead of taking his life, as he intended, it would be better

for him to give his life to God by service to some one else. I quoted to him that great speech of Christ's when he said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," and told him I would find some little boy who was without a father or big brother, and I would be a "big brother" to him for the rest of my life, taking him to my boarding-place, buying him clothes, and educating him, and perhaps God would make a minister of him, and that satisfaction would come into his life. I made him a present of my Bible and he went away happy, with a new impulse in his life, —to help some one else. The revolver was laid aside, never to be used, and he told me afterward that instead of putting a bullet in his brain in my parlor, he had given himself to help others, and that now he was happy in being a big brother to a bright lad without friends. He was very happy in the thought that in service was great happiness. It reminded me very much of that little verse of

Charles D. Meigs, the opening stanza of which is,

"Lord help me live from day to day,
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—Others."

His Sister's Prayers

"Live as you pray."

WHILE upon one of my trips, a thousand miles from home, I took dinner with a Christian worker who introduced me to a young lady who was a teacher in his Sunday-school. Just before the afternoon meeting, which was for women only, and which I was to address, she told me that she was very much in distress over her brother, who had refused Christ until she was afraid he would never be a Christian. She told how she had prayed over the matter, and that her prayers seemed never to be answered, and wondered if I could give him a special message the follow-

ing Sunday if she induced him to visit my meeting. I told her we would pray for the young man until that meeting and leave the result with God. In my talk that Saturday afternoon I touched upon the ways in which women could be a help or a hindrance to the spiritual life of young men, and I told them that perhaps their prayers might never be answered if their conduct was a stumbling-block to the young man they were praying for. I told them that perhaps they may not see any sin in dancing and other questionable amusements, but that perhaps the young man thought it was decidedly wicked and by their doing the things which were not approved of by the young man, they were a great stumbling-block to his conversion, and I appealed to them to be like Paul, who was willing to become all things to all men that he might by all means save some. After the meeting the pastor said that I had given my friend who was praying for her brother a strong rebuke in my talk, as she was greatly infatuated with the dance.

The next day was an anxious time for my

friend and her four sisters, who were praying for their brother, and she was willing to do anything for his conversion. After the evening sermon I felt impelled to close it with an invitation to the audience to put in action the resolves they had made while I had been talking. To do this I invited them to the altar during the closing song, to take the pastor and myself by the hand and thus openly to confess Christ. Upward of fifty people came forward, among whom were several young men, and the young man for whom we had been praying was among the first to come. We requested him to remain along with the other Baraca men and I had a conversation with him at once. He said his father had been a minister and he knew he ought to have been a Christian years ago, but a habit had fastened itself upon him from which it seemed impossible to escape, and that he believed would hold him fast all his life. I told him of the liberty there was in believing in Christ, and of the reasonable service which God demanded of us; then I opened to him the Scripture; how God was able to

keep us as well as to save us. As he finally surrendered and we knelt in prayer, I noticed his sister was just then looking in the church door from an adjoining room, and I found out afterward that while I was talking with the brother the four sisters and the mother were in the adjoining room on their knees in prayer to God for the unsaved one. He could only yield under the circumstances, for God hears and answers the prayers of those who are willing to serve him, and I soon presented him to his family, who were now all united in Christ. There was much rejoicing in that home that night, and he is faithful yet and occupies a responsible position in a neighboring city. Surely if our brothers and friends are worth saving we can afford to leave out of our own lives a few of the questionable things that keep others from accepting Christ.

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